Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—Luke xii. 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.——DAVID REED, EDITOR AND PROPRIETOR.

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ORIGINAL SERMON.

To the Editor of the Christian Register.

Sir,—In compliance with your request, I send you, for insertion in your paper, a sermon which I lately preached to my society, without intending to make any further use of it. I do this the more readily, from having learned, within a few days, that erroneous impressions respecting it had been taken up from a notice which appeared in one of the leading journals, evidently prepared by a friendly as well as able hand, and containing a remarkably correct sketch of the argument; but, from its brevity, not admitting of a full statement of qualifications adapted to guard the main views against objection. For this reason, I think it best to send you the sermon, as delivered, without any of those alterations which are customary in furnishing a hasty composition for the press.

I am, respectfully,
Your obt. servt.
John G. Palfrey.

Sept. 28, 1829.

HAGGAI I. 7.

'Thus saith the Lord of hosts; consider your ways.'

It is not only when the Lord of hosts speaks, as in our text, by a prophet's voice, that he calls on his people to consider their ways. In his providence, he often addresses them with a like summons to reflection. When a community is afflicted with any distress which may have come upon it wholly or partly through its own fault, it is to interpret this as an admonition of the kind of which I speak. It is to pause and consider its ways,—the principles and habits which prevail in it,—and satisfy itself whether any of these have had an influence in bringing on the calamity from which it is suffering.

It is too well known that in our community the pressure of the times is severe. Such a task as that of a complete exposition of the causes of this state of things, I am not about to undertake. I perceive that the remarks, which I shall make, go but part way towards a solution of the question;—that is, that the effect which has been witnessed, might not have been produced by such causes as are to be specified, had these not acted in combination with others not belonging to a preacher's province. I also know, that while these causes appear to have had their effect on the prosperity of the whole public, and thereby,—indirectly,—on the prosperity of every member of it,—many individuals who have felt the evil are not chargeable with the faults which are to be named as tending to it, nor have even always suffered their embarrassments in direct consequence of the delinquencies of such as were thus chargeable. And it is for this very reason, among others, that they deserve to be animadverted on, because they bring troubles on good men whose own conduct exposes them to none such. But while the political economist and the practical man are searching in their spheres, for the causes of the existing state of things, it seems to me that its moral causes demand notice from the Christian minister. A time when the subject was of less immediate painful interest might on some accounts be rather chosen for these remarks. But if they are well founded, they deserve to be attended to and pondered, and at no other time would they be so likely to have justice done them, as at the very moment when the pressure of the distress is felt.

The first cause which I shall name, is a *gambling spirit in trade;* that is, a disposition to take great hazards with a view to great gains, instead of proceeding by those methods of accumulation, which are at the same time more slow and more sure. Whether it be that, on the continent of Europe, more rational views in regard to this particular of the chances of happiness prevail, or that the greater severity of the laws in cases of ill success presents a formidable check to an adventurous spirit of speculation, certain it is that this spirit exists in our own and the parent country in a degree unparallelled elsewhere. You will say that then the greatest prevalence of this spirit is accompanied with the greatest national prosperity and wealth. But the obvious and the sufficient reply is, first, that these cannot be shown to be any thing more than an accompaniment, which may be ascribable to other causes; and that the prosperity spoken of may even be itself the cause, and not the effect of hazardous speculations; secondly, that where there is an excessive spirit of enterprize, it is, what the very words describe it, an *excess*, such as might naturally be looked for,—an *excess*, which within its limited sphere, does harm, of a spirit which more widely diffused, and under a fit regulation, does much good; and thirdly, that if it were as suggested,—if an extravagant spirit of adventure in individuals were a blessing to the public,—all the inference would be, that they whom this spirit governs were martyrs to the common good, which it is no part of their purpose to be. Doubtless this spirit may set in motion much industry,—at least, until it comes to be ascertained that there is little prospect of its repaying the industry which it prompts,—and by setting this in motion in a different way from what it moves in, itself, it may promote the public wealth. It may cause the quiet operative to thrive and grow rich, but this will come to pass by his doing precisely what his employer will not do,—that is, taking much pains, and small hazards. Among those of his employers whom great hopes entice to great risks, there may be, at any given time, much wealth; but there is not therefore a permanent enjoyment of it, nor can the enjoyment of it in the aggregate be supposed to be by any means so great, as if held in a different manner; for with them property is changing hands; immense affluence is daily changing places with shiftless want, which takes every hazard that is offered it, because from where it stands it *can* do nothing but rise.

A gambling course is essentially a losing course, and I use the word not rhetorically, but as strictly descriptive of a rash spirit of speculation. The essence both of gambling and of such speculation consists in taking a great risk for the sake of a great gain. In order to be perfectly accurate, I will allow, that he who buys a ticket in a lottery knows that according to its scheme, the chances,—what with high prizes, and low prizes, and none,—are on the whole, somewhat against his being remunerated; so that he acts against calculation, in a vain trust in his good fortune, while the speculator may be said to act *on* calculation, persuading himself, rightly or wrongly, that the chances of his undertaking are on the whole in his favor. But as to this I would ask, whether a sanguine spirit, and the very excitement of adventure, do not perpetually, in one case, as much as in the other, tamper with the judgment in making that calculation; and when it has been made, whether they do not cause it to be neglected, if it is not in a *high degree* unfavorable; and whether, with his calculation clearly and strongly against him, the speculator, in an embarrassed posture of his affairs, is not often seduced to engage in some hazardous scheme, by which the most that he can maintain is, that he *may* possibly retrieve himself, but by which he ventures to assure himself that he *shall*. The purchaser in a lottery may succeed, though the chances are against him. He may have *great* success more than once, but the probability against such a result is greatly increased; and taking the whole number together who have engaged in the enterprize, it is certain that the total result will be loss. And so of imprudent speculation in business. It may succeed in one instance. It may succeed in many instances with one person, though this is in a high degree unlikely. But with all persons, and on the whole, it will not succeed, until the established course of nature ceases to go on, and good judgment to be the instrument which Providence furnishes for the production of good results.

This case deserves to be looked at for its bearing upon the relations between man and man. If an individual were to subject his own property alone, or, still more, a superfluous portion of it, to great hazards, it might be argued that he had a right to do what he would with his own, though, for the reason which I have mentioned, this would be a hurtful course, and for another, which I am to mention, it would be a wrong one. But *credit*, it is well known, is the life of such operations; in other words, the property embarked in them is, generally, not all, —often not much of it,—sometimes none of it,—the property of the adventurer. It has been committed to him in the expectation that he will manage it with prudence, so as, in due time, to be able to restore it;—or, which is the same thing, to give an equivalent, on the terms agreed on, to the actual owner. I say it has been entrusted to him with this tacit understanding; for it is clear that no one would commit his property to another, knowing that that other was about to pledge it, and of course to pledge his power of restoring it, on a wholly unpromising stake. Now, my friends, I am not saying so much as that a man has no right to subject another's property to any hazard; in other words, that he does wrong to take *any* risks affecting property which his credit enables him to command. I know that taking hazards is essential in conducting many branches of business, and that it is right that they should be so conducted. This also is known to the creditor. This therefore is virtually an element in the contract. With this understanding he gives a credit for his money or his commodities, and thus if the event of those operations in which they are involved should be that he is a loser, he is not entitled so far to consider himself as wronged. But he does not expect that avowedly imprudent hazards will be taken with the property which he lends, and if they are, and he loses it, he justly regards himself as defrauded. You will say that whether a given hazard is,—all things considered, —prudent or imprudent, is often a question hard to solve, and liable to receive a different solution from different judgments. And this I grant, and I grant moreover that it often makes the application of the principle difficult. But it in no degree touches the soundness of the principle; and if there are cases where the application is hard, there are many more where it is easy. In a word, hazards are to be taken in the transactions of business. It is their nature, and in no other way is the whole good accruing from them to be obtained. But it is expected that when a man embarks his own property in them, he will,—for prudence sake,—see first not a possibility of greatly increasing it, but a reasonable probability that he shall obtain it back. It is expected that he will do the same for honesty's sake, when it is his neighbor's property with which he deals, or rather that he will never knowingly pledge his whole power of restoring that property, on any hazard. And that man, whoever he may be, is a high-handed offender against justice, who in a mad hope of advancing or retrieving his affairs, perseveres against all chances in operations where the merely possible gain would be partly his own, and the probable loss must fall on others.

Let us look at this gambling spirit in trade, for I know not how better to denominate it, in yet another aspect. We are apt to speak, my friends, among other spiritual dangers, of those attendant upon devotion to worldly pursuits, and by these are most distinctively meant, the pursuits of men of business. What is the ground for this distinction? Other men,—as well as they,—aim at objects which threaten to acquire an undue, an exclusive ascendancy in their minds. Even the love of money may ensnare others, —the agriculturist and the professional man,—as well as them. What then is the peculiarity of their case? In part, at least, it consists in their exposure to the contagion of that gambling spirit of which I have spoken. A mind habitually agitated by great fears and great hopes for the result of some bold hazard, is no fit residence for religion. Could a gambler, my friends,—if there were nothing else to be complained of in his practices except their influence on his own mind, —could he be a Christian? In the alternation of his splendid successes and his overwhelming disappointments, would the gospel ever find that moment when it could speak in its own still small voice to his soul? Would his thoughts be ever free enough for that communion, or his spirits sufficiently composed? And where is the essential difference of this case from his, whose life is a conflict of tremendous anxieties respecting the falling of some die which he has been throwing for a great stake on the exchange? I am by no means saying, my hearers, that to be good Christians we are to remove ourselves from all chance of feeling anxieties. Then we must remove ourselves from a world, where what we call uncertainty makes part of the order of things. I am not saying that we are not often to do that, the happy event of which we can with no confidence predict, nor that the operations of business do not perpetually present such lawful occasions. But I am maintaining, that all hazards are to be taken under the guidance not of a wild spirit of adventure, but of a good and sober, and conscientious judgment. Then our minds will not be brought into the hurried and turbulent state of which I have spoken. The risks we shall assume will be generally no greater than we can quietly bear the thought of. We all know, that when we are conscious of having exercised a sound discretion, we are able, while the issue is pending, even if much depend on it, to enjoy no inconsiderable measure of tranquillity. We have a degree of confidence that the issue will be favorable, and our minds repose on the thought, that,—be it what it will,—we have acted for the best. But this is not the frame of the rash speculator's mind. Is it not true, my hearers, that his master passion, like the gambler's, engrosses his mind, and intoxicates it with the same strong excitement, throwing it into an unhealthy action, with which the meek and gentle spirit of the gospel has no accordance?

[To be concluded.]

DOCTRINAL.

PROBABLE CAUSES OF ERROR RELATING TO THE ATONEMENT.

The followiug passages are taken from the 25th chapter of Dr. Worcester's excellent work on the Atonement.

The popular views of the atonement have unquestionably impressed the minds of many millions of people with the ideas, that God was originally a very stern, vindictive sovereign; that the Son was of a disposition very different from the Father, far more tender and compassionate in his feelings towards sinners, and that his name is emphatically the

'*Dearest* of all the names above;'

that this Son, perceiving our miserable condition on account of God's anger, kindly interposed in our behalf, and engaged to obey the law, and suffer its penalty as our substitute, and our representative.

As it will not be without pain to myself that the following queries will be proposed, I hope they will be received, and considered with candor. With this hope, I proceed to ask,—Has it not been a common thing with Christians to impute to Jehovah a character too nearly resembling that of a pagan deity, whose anger could not be appeased but by sufferings and blood? Has not the gospel atonement been too commonly regarded as a sacrifice made for a similar purpose to that for which the pagans offered human sacrifices? Has not the general practice of the pagans, in offering sacrifices to propitiate their gods, been often urged by Christian writers as a proof, that there was nothing in the atonement made by the death of Christ, contrary to the light of nature, or the dictates of reason? Has not this, too, been done, without adverting to the fact, that the gospel sacrifice was made on a principle, the reverse of that on which the pagan sacrifices were offered? There surely is not only a conceivable, but a very important difference in the two cases,—a difference which should not be lost sight of by Christians. For when they so lose sight of this distinction, as to represent that the gospel sacrifice and the heathen sacrifices were offered on the same general principle, it seems to me difficult if not impossible, that any clear views of the love of God, in not sparing his own Son, should be entertained.

I willingly concede, that the word *atonement* would be applicable to this sacrifice, whether the purpose were to reconcile God to us, or us to God; but the two purposes are very different. The former was the purpose of heathen sacrifices; the latter, the purpose of that made by the Son of God. Let us listen to the language of the Apostle: —'For if, when we were enemies, we were reconciled to God by the death of his Son; much more being reconciled, we shall be saved by his life.' Rom. v. 10. 'All things are of God, who hath reconciled us to himself by Jesus Christ.' 'God was in Christ reconciling the world to himself.' 2 Cor. v. 18, 19. How different, and how lamentable are the following ideas, expressed by so good a man as Dr. Watts:—

"Well, the Redeemer's gone,
T' appear before our God;
To sprinkle o'er his burning throne,
With his atoning blood!

No fiery vengeance now,
No burning wrath comes down;
If justice calls for sinners' blood,
The Saviour shows his own."

—

"And quench'd the Father's flaming sword
In his own vital blood."

—

"The Father lays his vengeance by,
And smiles upon his Son."

—

"Come let us lift our joyful eyes
Up to the courts above,
And smile to see our Father there,
Upon a throne of love.

Once 't was a seat of dreadful wrath,
And shot devouring flame;
Our God appeared consuming fire,
And vengeance was his name.

Rich were the drops of Jesus' blood,
That calmed his frowning face,
That sprinkled o'er the burning throne,
And turned the wrath to grace."

What Christian can be duly aware of the implication in these poetical effusions, and not weep that such sentiments are circulated through the land, and impressed on the minds of millions, by all the weight of a character so deservedly esteemed as that of Dr. Watts! Do not some of these sentiments bear a shocking resemblance to those entertained by pagans in sacrificing to their vindictive deities? Is not the gospel atonement here represented as having its principal effect not on minds of sinners who need a moral change, but on the mind of God, who was always love, and with whom there is no variableness nor even a shadow of turning? The change in his mind, by the application of atoning blood, is indeed represented as having been very great,—so great, as to '*quench the Father's flaming sword*,' and '*turn his wrath to grace!*' Did Paul, on his way to Damascus, experience a greater change than this? If the representation be just, what must have been the moral character of God prior to this wonderful conversion? And if the views of Dr. Watts, as represented in these extracts, are correct, does it not follow, that the Lamb of God came rather to take away his Father's anger, than 'the sins of the world?' I can hardly forbear shuddering while I write such questions; and I should certainly erase them, were it not deeply impressed on my mind, that the popular views are in a high degree reproachful to God, and injurious to men; and that the time has come, when the subject should be more thoroughly examined, that it may be better understood.

In reply, it may probably be said, that the clergy of New England have already generally discarded such views of the atonement as are contained in the extracts from Dr. Watts. I hope it is even so; but a great portion of the people of our country may be expected to cherish those ideas, as long as they shall be retained in popular hymn-books for public worship and private devotion. If the clergy have become convinced that such views are erroneous and reproachful to God; ought they not to exert their influence to have them excluded from the hymn-books which have their patronage? It surely cannot be a matter of indifference, what views of God we entertain, nor what views we occasion to be entertained in the minds of others.

BIBLICAL.

[From Emerson's 'Letters from the Ægean.']

JOHN IV. 10—14.

A walk of three-quarters of an hour brought us to the site of the ancient city, on one of the loftiest points of the island.—In going towards it, we passed, upon the summit of the cliff, a reservoir or cistern of simple but elegant construction, which serves to collect the water from two ravines in the hill, which would otherwise pour down upon the town. It is circular in form, built of stones, some of which are antique, and covered with a dome, the general effect of which, in its exalted situation, is grand and imposing.

We were met by several girls returning from it, bearing vessels in which they had been to draw up water, and others laden with linen which they had washed at the fountain. Throughout the East, the custom so often alluded to in Scripture, of its being the duty of females to go to the wells, seems to have prevailed from a period of the remotest antiquity, and is as prevalent at the present moment, as when Rebecca assuaged the thirst of the servant of Abraham, 'at the time of the evening, even at the time when women go out to draw water,' or when the woman of Samaria met Jesus by the well of Jacob.

This very edifice too, and others constructed for a similar purpose, afford a striking illustration of the peculiar force of the passage to which I have last alluded, besides several throughout the New Testament, in which the word 'well' is erroneously translated. 'If thou knewest (said Jesus to the woman) the gift of God, and who it is that saith unto thee give me to drink, thou wouldst have asked him, and he would have given unto thee *living water*. The woman saith unto him, Sir, thou hast nothing to draw with, and *the well* (το φρεαρ), is deep; from whence hast thou that living water? Art thou greater than our father Jacob, who gave us the *well* (το φρεαρ), and drank thereof himself, his children, and his cattle? Jesus saith unto her, Whosoever drinketh of this water shall thirst again. But whoso drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be unto him a *well* (πηγη υδατος) of water springing up into eternal life.'

Now, in the above passage, the words φρεαρ and πηγη have been indiscriminately translated 'well;' whereas the latter, which is applied by our Saviour to the 'living water,' signifies a *fountain*, a constant *spring*, in which sense it is employed in the Epistle by James:—'Doth a fountain (πηγη),' saith he, 'send forth at the same place sweet water and bitter?'—and the former, φρεαρ, which should be translated a *cistern* or *reservoir*, signifies literally a *pit*, as in Luke xiv. 5. 'Which of you shall have an ox or an ass fallen into a *pit*' (εις φρεαρ εμπεσειται, &c.); and in Revelations, ix. 1, 2, the key of the bottomless pit (η κλεις του φρεατος της αβυσσου); and ηνοιξεν το φρεαρ της αβυσσου, he opened the bottomless pit.

The import of the passage therefore is, that the woman of Samaria stood by the *cistern* of Jacob, and hesitated to give Jesus to drink of the stagnant water collected within it, while he, had she known to ask it, could have given unto her, to drink of the fresh *fountain* that springeth up into endless life.

I may be mistaken in this interpretation, but the frequency of both wells and reservoirs throughout the East, and the superiority of the one to the other, serve to countenance the conclusion I would draw, and to add fresh force to the import of the sacred text. To him, however, who has never panted beneath the burning sun of Asia, or trod its scorched and glowing soil; whose eye has never turned upon its cloudless skies, or shot wistfully along its parched and endless deserts, the frequent mention of water and its important uses in the Bible can come but with little weight; and he alone who has toiled through the privations of India, or writhed beneath the withering sunbeams of the East, can enjoy in their full richness and luxury the sublime allusions of the Scriptures.

1 Peter iii. 3.

Their dress was Smyrniot, or almost European, and contrasted most favorably with that of the other ladies of the island, whose costume is much the same today with what it was some centuries ago. Their head is enveloped in a handkerchief folded somewhat fantastically, so as to form a turban with a kind of elevated cone at the top; and a shawl of no ordinary dimensions being flung around their shoulders, is braced by a girdle at the waist, while its superfluous folds are fashioned into a capacious bag behind. The petticoats descend no farther than the knee, which is concealed by a pair of drawers, reaching as low as the ball of the leg, and the foot being first swathed in three or four successive pairs of stockings, is thrust into the toe of a fancifully ornamented shoe with an unusually high heel. Four or five gowns and other garments, heaped on with less taste than profusion, complete this singular masquerade, and all are secured at the waist by a velvet stomacher, richly embroidered, and glittering with gilded spangles. The hair of the younger females is first plaited into long triple bands, and then twisted around the head, interlaced with strings of zechins, mahmoudis, and other golden coins, or left to flow gracefully behind them.

I have been induced to look on this costume as peculiarly ancient, at least, in fact, if not in fashion, from a verse which occurs in the first Epistle of Peter, in which, addressing himself to the female members of the church, he admonishes them to let their adoring be of the heart, and not to consist in '*the plaiting of the hair and the wearing of gold*, or the *putting on of apparel*.' Here the allusion is evidently pointed at this unmeaning custom, which, though remarkable, is by no means unusual in the islands; and the latter clause is distinctly designed to suppress this absurd and irrational taste, for heaping on one superfluous garment above another.

The peculiarity of this passage is very striking. It runs thus in the original: Ων ἐστω οὐχ, ὁ ἐξωθεν ἐμπλοκῆς τριχῶν και περιθεσεως χρυσιων, η ἐνδυσεως ἱματιων, κοσμος. In the or-

dinary translations, these prohibitions have been divided into *three* heads, the plaiting of the hair, the wearing of golden ornaments, and the putting on of apparel; while by looking at the text it will be found to consist of but two, viz. the plaiting *and* (και) entwining (περιθεσεως) of gold in the hair, or (η) the putting on of apparel. To the latter, the Scholiast has added as an explanation, πολυτελων, i. e. *rich* garments. But as it is not likely that the Apostle would discountenance altogether the use of dress, it is to be supposed that he would himself have defined his meaning, (had it been that conjectured by the Scholiast) by appending this necessary limitation. As it stands, the sacred text is amply elucidated by the fact I have mentioned above, which vindicates, I think, the interpretation I would put upon it.

CHRISTIAN REGISTER.

BOSTON, OCTOBER 3, 1829.

INSTITUTION AT BELFAST, IRELAND.

This institution was established for the education of Presbyterian ministers. It was intended, however, not to be exclusively Calvinistic, but to allow all, of whatever theological opinions, to enjoy its privileges. This principle the Proprietors adopted in the beginning, and they have adhered to it ever since. Of late it has become an object of great interest to the friends of religious freedom and liberal Christianity, on account of the opposition it has had to encounter. Orthodoxy, in Ireland, is the same bitter, exclusive, persecuting spirit, that it has shown itself to be elsewhere. What it cannot control and direct, it stigmatizes, or seeks to destroy. As in the case of our own University, so in that of the Belfast Institution, the managers, professors, and students have been assailed by vulgar clamor and calumny in consequence of the supposed departure of some of them from the old standards of religious belief. So long ago as 1825, the Synod of Ulster passed a resolution, expressive of their desire that 'none but persons of orthodox sentiments' should hereafter be elected as professors of the college, and they wished the Proprietors of the Institution to recognize this vote in a new bye-law. To this overture the Proprietors replied in the negative; since which time no pains, it would seem, have been spared, on the part of the Calvinistic Presbyterians, to injure the Seminary by representing it as the hot bed of heresy. It was observed that at the meeting of the Synod in 1826, no small irritation was manifested in consequence of 'the Serpent of Arianism' having made rapid and destructive progress among the students in the college. One speaker remarked that, 'the Institution rose like the sun, but was afterwards overspread by the cloud of Arianism. That old snake had insinuated itself into that garden of Eden.' Others said that some of the professors held Unitarian opinions, and the Seminary must be either cleansed of its leprosy, or put down.

Our attention has been drawn to this Institution now by accounts recently recieved of the Synod's proceedings, at its general meeting, last June, in consequence of the election of Rev. John Ferrie of Glasgow, to the chair of Moral Philosphy in the Belfast College. It appears that this gentleman, though he brought ample testimonials from the Principal and a number of the Professors of the University of Glasgow, from several ministers of the Church of Scotland, and from many others of reputation in that orthodox community, was suspected by some of the leading Calvinists in the Synod, not to be sufficiently sound in the faith. This suspicion gave rise to a long and animated debate on the question, whether the conduct of the Synod's Committee, who had been appointed to examine Mr. Ferrie's testimonials, previously to his election by the managers and visiters of the Institution, and who after due investigation, had pronounced him eligible, should be approved.

As our readers may like to know something of the spirit and eloquence of the liberal party in the Synod of Ulster, as well as learn further particulars respecting the Belfast Institution, we insert a few paragraphs from the speeches of one or two of those who took part in the debate, and refer such as take an interest in the affairs of our brethren in Ireland, to our next paper for extracts of greater length, which will reward an attentive perusal.

One of the Exclusive party had compared the Institution to a stage coach, which he and his friends meant to abandon, because, as it seems, the Proprietors would not pledge it to the interests of a sect.

'Sir,' said Mr. Thompson, 'I accept the simile: but what are the facts? Who built the coach? The inhabitants of Belfast and its neighborhood have, with a spirit of liberality and patriotism which does them infinite credit, erected the Institution at an expense of nearly £20,000, from which they personally derive neither advantage nor profit. They have opened its doors for the education of Presbyterian Ulster; and what has Presbyterian Ulster contributed to its support? *Not a single hundred pounds for this whole Synod or its people*, with the exception, I believe, of *two congregations*. Now, Sir, when the proprietors of the coach had continued to run it on its original and fundamental principles, until by the exertion they had exhausted themselves, so that they were not able to purchase even grease for the wheels; then, Sir, and not till then, did this Synod step in and say, we will abandon you, unless you will consent to drive according to our views and our plans—nay, more, we will insist on having the whole management of the coach in our own hands! Sir, this management we will never give them—we will go on in amity and concord with them, if they please, to carry on and promote the great object for which the establishment was founded; but our independence we will never surrender. I, Sir, for one, who have always in my official capacity, as a Visitor of the Institution, been an advocate for a close and cordial connexion with the Synod—who have always thought and spoken of this Synod with the highest respect, feel that the time is perhaps now come, when we may be called on to surrender our independence, or to forfeit our existence. I hesitate not—I prefer the latter part of the alternative—I will advocate it in my place as a proprietor, and I feel confident that I shall be backed and supported by the body of the proprietors. The Institution may fall, its ruin may be effected by the acts of this Synod; and if it perish, Fame will, no doubt, proclaim the fact to the world; but, Sir, Fame, we are told, has two trumpets, and I well know which she will employ to echo the deed.'

The Board of Managers and Visiters of the Institution had been accused in very offensive terms, by one Mr. Cooke, a violent Calvinistic member of the Synod, (is he akin to a gentleman of that name on this side the water?) of sinister motives in the election of Mr. Ferrie to the office of Professor of Moral Philosophy. This accusation was replied to by the highminded and eloquent Montgomery, whose speeches on other occasions, we have laid before our readers.

'Moderator, I stand before you in a much more interested, I shall not say interesting, situation, than most of the gentlemen who have already addressed you. I appear before you in a threefold capacity, as a minister of this body, a member of Committee for examining the testimonials of candidates for the Moral Chair, and also as a proprietor of the Institution. If to these be added the official situation which I hold as a resident in the Institution, and the influence of that situation upon my prospects as the father of a large family, it will not appear strange that I should entertain strong feelings, when any attempt is made to injure a place with which I am so intimately connected. You will therefore pardon me, if I take the liberty of following the wandering observations of the gentleman who spoke yesterday, and of giving free expression to the sentiments of my heart. I defy my opponents to show, that, in one instance, I, or those who are in the habit of acting along with me in this house, have been the aggressors; but I hold, that it is not inconsistent with my sacred office, to give expression to an honest indignation; and that it is no way unworthy of a member of the church, to attempt to throw back the false and foul aspersions which were yesterday heaped upon the Institution.

'We are informed by the gentleman, [Mr. Cooke,] that it is with the utmost reluctance, and pain, and diffidence, he comes forward with a measure that may imply a censure upon the conduct of any individual! What an amiable gentleman this is! Witness his extreme candor in the manner in which he has prepared his resolutions! His reluctance, too, was extreme, and his fear of injuring the feelings of others indescribable, when he made the most tremendous attack upon Dr. Thomas and the electors of the Institution, that was ever made on any men! And he smiled, too, so benignantly, when he was addressing this house! and I have been told that his smile was most majestic! and I can have no doubt of it. You have heard of the vampire sucking the life-blood of its sleeping victim, and flapping its wings over him, that his sleep may be prolonged till the work of death is completed. Mr. Cooke smiled, and the house seemed to hang on the majestic smile; but the laugh was only the forerunner of the plunge of the dagger. But who are these Managers of the Institution who have been assailed with such violence; who have been represented as little better than a pack of unprincipled scoundrels; who are prepared to abuse the deputed right of election, by allowing themselves to be influenced by private interest and religious prejudices, in opposition to the principles of the charter of the Institution, and their own solemn obligations? They are gentlemen of the highest moral and literary attainments; merchants, whose character stand high before the public; some of them arrived at the age of seventy, and whose names have never been sullied by a single disreputable action, until this foul stain has been affixed to them. I shall not ask, who is the man that becomes their accuser. I shall not venture upon any comparison. He is an *orthodox* Minister. We have been told, that, *ceteris paribus*, the electors will always prefer an Arian Professor! This assertion rests not on the matter of fact, but is merely the vain imagination of the individual, for I shall call it by no other name. It has been contradicted in the most direct manner by Dr. Thomson; and it has been shown, that a Calvinist would be preferred, because he would be calculated to give more general satisfaction.

'Yet Mr. Ferrie, it is said, was elected merely because he was an Arian. Is there a shadow of evidence to prove this? Is there an item of proof to show that the Board of Managers and Visiters had the slightest cognizance of his religious opinions, beyond the testimonials of which your own Committee approved? Had they not your own sanction for every thing they did? Your Committee had declared Mr. Ferrie eligible, and placed him immediately after a distinguished member of your own body. It was natural for them to conceive the candidate who stood next on the list was acknowledged to be superior, though courtesy would make the Committee put a member of the Synod at the head. I do not say this was a proper, but it was a very natural deduction. Under these circumstances, were they not bound to elect the man whom they believed to be the best qualified for the situation? But, supposing that the wish of the Synod had been more decidedly expressed, still you would have no just reason to complain. The Institution was not founded by the Synod; it was built by the contributions of all sects; and if there be a sect who contributed less to it than any other, it is the orthodox Presbyterians of Ulster. The fundamental principle of the Institution, is the election of Professors by a regard to their moral worth and literary attainments, without regard to peculiar religious opinions. You knew of this principle when you formed your connexion with the Institution. With both you and the public, the Managers and Visiters have kept their faith. You may break your faith with them; but you may rest satisfied, they will not break through a fundamental regulation, which has been recognized by the Government, and recommended by the Commissioners of Education Inquiry. They will not surrender to a sect, what was meant for all.

'I now come to that part of Mr. Cooke's speech, in which he says, the silence of Mr. Ferrie's testimonials respecting his orthodoxy, should have alarmed and raised the doubts of the Committee We heard his silence compared to a voice from the grave, which should have spoken trumpet-tongued in our ears. In one respect, I grant, it may now give us a warning. It shows us the fearful interpretation which can be put upon silence, and the opportunity it affords for throwing the vilest imputations on the character of an absent man. The character of an absent man, has been treated in a manner unparalleled in the history of any court. The direct attack, the invidious insinuation, the bitter jibe, and the atrocious calumny, have all been employed to effect his ruin. But what silence is their in Mr. Forrie's testimonials, that was not in those of all who had been previously elected? There was the same silence in the testimonials of Dr. Young [the last Professor] In fact, it is only of late years that peculiar views of theology have been considered as the best passports to literary eminence, and all worldly emoluments. Sound orthodoxy is every thing; genuine piety and rational religion are terms of reproach; and extensive learning, pure philosophy, and splendid talents, are nothing more than inferior attainments. And what is this orthodoxy, which is to be the essential if not the sole recommendation to the Moral Philosophy Chair of the Institution? It is something, which, by the very laws of the Institution the Professor is bound not to inculcate on his students. The act and compact which he has sanctioned, prevent him from directly or indirectly interfering with the religious sentiments of the students.'

Much is to be hoped for the cause of religious freedom and liberal Christianity in Ireland from the men who thus stood up in defence of the Belfast College, and so nobly vindicated the independent proceedings of its Managers and Visiters, against the majority of an ecclesiastical body, whose bigotry and intolerance would allow them to refrain from no measures for destroying the reputation of an institution which they could not control.

DEATHS OF MINISTERS.

Within the last thirty years, the deaths of ministers in this city and neighborhood have been very numerous. From the decease of Drs. Clarke and Belknap in 1798 to that of Mr. Huntington in 1819, no less than fifteen from the pastors of our Congregational churches, and members of the Boston Association were removed; to whom, when we add others from the Episcopal, Baptist, and various denominations, we find, together, more than one death for every year.

From that period to the present, of about ten years, the churches have been graciously exempted. One only of the Boston Association, the Rev. Mr. Bradford of Roxbury, and one of the Baptist communion, the Rev. Dr. Baldwin, alone have gone from us. The congregational churches in this city have been peculiarly favored: especially when we contrast this with the melancholy ravages, by which within the short space from the deaths of Dr. Eckley and Mr. Emerson, in 1811, to that, which we have noted, so many of the youngest, most useful and promising were taken from among us.

The death of the venerable Mr. Smith, which we record this day, is the first that has occurred among the congregational ministers of the town for the last ten years. Though this excellent man was not actually in the ministry, yet by his occasional labors and intimate professional relations, he was always numbered with the clergy, and by them honored as a brother. The city regarded him as one of its religious teachers in whose service he was for many years engaged; and his memory for his godly simplicity and irreproachable life will be always cherished.

At the same time, we are called to notice the decease of the Rev. Dr. Foster. He also, though not at the time of his death a settled minister, was long the pastor of the church in Brighton, and a respected member of the Middlesex Association.

CONVERSION OF THE JEWS.

We learn from an English periodical that Thomas Thrush, who, as our readers may recollect, some years ago threw up a commission he held in the Royal Navy, from scruples of conscience as to its consistency with the spirit of the gospel, and afterward distinguished himself by several publications in the cause of peace and of liberal Christianity, has lately addressed 'Letters to the Jews,' which, it is thought, will produce a favorable impression on that hitherto proscribed class of our fellow men. We are glad that others, beside Trinitarian writers, are turning their attention to this subject; for we can truly say with the reviewer, what we have often said before, that 'if the Jews are to be Christianized, they must be made Christians by the Unitarians. The Trinitarians have erected a barrier between themselves and the Israelites, which the experience of a great number of centuries has proved they cannot, they dare not pass over. We admire the zeal of our Trinitarian brethren in their efforts to lead others to receive what they believe to be the truth. With those whose first impressions are favorable to their own conceptions they can easily succeed; but they cannot succeed with those whose early education is altogether opposed to a reception of their peculiar dogmas. The number of Unitarians who have ever become Trinitarian is perfectly insignificant; and this is equally true of Jews and Christians. There is a solemn and impressive power in the oft-repeated language of Holy Scripture concerning the unity of God, which, when once considered as it ought, can scarcely ever afterwards lose its hold upon the mind.'

CRITICAL NOTICES.

ADDRESS *delivered at Amesbury, August* 2, 1829, *previous to the organization of the Salisbury and Amesbury Society for promoting Temperance: by* DAVID DAMON, *minister of the Congregational Society of Salisbury and Amesbury. Published by request.* Boston: Examiner Press. 1829. pp. 24.

This is one among the numerous publications to which an earnest interest for the promotion of temperance, and for the reformation of the great sin of our land, has given birth. So many indeed, and so excellent have been these productions, that to do justice to this pressing subject a writer must find it difficult to avoid a repetition of what has already been well said. Yet to any one, feeling its solemn importance, to 'write the same things will not be grievous;' and for the community, who need perpetual warning and encouragement, it may be both salutary and safe. More especially, as we have the happiness to believe, that no good effort for this object has been lost; and that to the judicious, unwearied endeavors of individuals and, with some exceptions, of associations; to the good sermons, addresses, reports and tracts, that have been so extensively circulated, are we indebted for the brightening hopes, that we may yet become a temperate people.

We therefore welcome cordially this address by Mr Damon, which seems to us entitled to an honorable place among the multitude of its *brethren:* if thus personally we may be permitted to designate what so earnestly instructs and alarms and quickens us. It is characterized, as are some other productions of this writer, which we have had the pleasure to notice, by sound sense, and just discrimination. Familiar, too, as is the topic, it is not without acute and pointed remarks, for which, if we may not claim the praise of originality, we may at least class them with those 'sayings of the wise,' of which the preacher of Israel tells us, 'that they are like goads, or like points, that pierce.'

The *commiseration*, rather than contempt, with which we should regard the notorious drunkard; the duty of refraining from a *pernicious severity* towards him, while we discountenance all the *beginnings* of the fatal habit, and all the *customs*, which furnish the temptations to it; the deceitfulness and danger of *moderate* drinking; the destructive influence of intemperance upon the liberties and prosperity of a people; its blighting power over the reputation, success, and prospects present and eternal, of the most promising youth, when he once yields himself to its pollution,—are among the considerations he urges. And having suggested some methods of removing the evil, by exciting a more general attention to the subject; by diffusing more correct information; and through a change of public opinion, persuading people to abandon even the moderate use of ardent spirits, he adverts to the objections, sometimes urged to associations for this purpose,—to which he judiciously replies. We can quote only the following remarks, in the good sense and moderation of which we cordially concur.

'An association for promoting Temperance, or those, who may belong to it, are not to be exempt from blame, because their object is good, if they pursue that object in an improper manner. There should be no pointing to any one, who may not see fit to join a Temperance Society; for undoubtedly there may be many temperate people, who may see good cause not to do it, and who, for ought we know, may be perfectly temperate. The ultimate object is reformation, temperance; not forming of societies for promoting temperance. The thing first named is the *end*; the thing last named is only the *means*.'——'No member of such Society should ever boast himself, as if he had done, or could do, any thing more than his duty: and in joining, or not joining any such society, and in quitting it again, when one sees cause, there should be, and we hope always will be, a *perfect freedom of choice*.'

AN ADDRESS, *delivered June* 14, 1829, *before the Sabbath School in* WRENTHAM. By GEORGE C. WILDE. pp. 22. 12mo.

We have read this Address with pleasure. Its merits entitled it to respectful notice, and the circumstance that it comes from one who is neither a clergyman, nor (as he intimates) a 'professing Christian,' may cause it to receive attention from some who are apt to dismiss remarks of this kind, when they come from clerical lips, with the sneer, ''tis his vocation.'

Mr. Wilde glances at the benefits conferred by the Christian religion, and speaks of the invaluable aid rendered to Sunday Schools in implanting the principles of the gospel in the young mind. His illustrations are drawn principally from the circumstances of this life, while he barely mentions the motive to a decided support of the institution, which must be of infinitely more weight, than all other motives combined,' its connexion with the interests of eternity, 'leaving the discussion of the topic,' as he modestly says, 'to other and better hands.'

The style of this address is pure, its spirit calm, its arguments sound, and we hope it will find readers beyond the circle of those who were interested in its delivery.

ORIGINAL COMMUNICATIONS.

We take pleasure in publishing the following letter from Rev. C. W. Upham, of the First Church in Salem. It refers to our late notice of the 'Second Century Lecture,' recently published; and in reply to some doubts, which were expressed relating to the political character of Hugh Peters. Our readers will not peruse without interest the historical arguments by which Mr. Upham maintains his views as to the whole character of that martyr for the people; though for ourselves we are still disposed to distinguish his course as a good minister and citizen from that, which he pursued as a Patriot and Politician.

Salem, Sept. 28th 1829.

DEAR SIR,—

In writing the discourse, which you have noticed, I made a very careful and thorough investigation of the character of Hugh Peters in all its points, and am still sanguine in the belief, that I did not over-rate it. As you desire me to present to you, the arguments in favor of his character as a politician, I most readily comply with your request. You will find an interesting defence of his whole conduct in the London Monthly Repository Vol. 14. pp. 525, 602.

It seems, that the authority of Burnet leads you to doubt the accuracy of the view which I have given. It is true, as you observe in your letter, that 'Burnet was no tory,' and is in general a fair and candid historian; but it is remarkable that, for some cause, he is more implacable and vindictive towards the memory of Hugh Peters than any other writer except South. I will give you an instance.

It was evidently the purpose of the royal government to make Mr. Peters appear to disadvantage at his execution. He was dragged on a sledge through the streets of London, accompanied, as I have observed in the Lecture, by Judge Cooke. The cousin of Judge Cooke, and the friend of Mr. Peters, Major General Thomas Harrison, had been executed three days before. His ghastly head, clotted with blood, and disfigured by the protracted pangs of a horrible death, was fixed upon a stake directly before their eyes. Compelled to look upon this dismal object, they were slowly drawn through the insulting crowd to the place of execution. Finding that their fortitude remained unshaken, and that Judge Cooke had passed through the whole dreadful scene without the least expression of fear or weakness, those who were appointed to preside over the execution, resorted with the most fiendlike perseverance and ingenuity to the discovery of some means of intimidating Mr. Peters. From the circumstance of his having been very much depressed immediately after his condemnation, they were confident of being able to overcome his fortitude in the hour of death. The executioner not only dipped his hands in the warm blood of Judge Cooke, but, by the order of Colonel Trunet, rubbed it on the face of Mr. Peters! But God seemed in reality to convert their cruelties, as the suffering object of them expressed it, into 'an ordinance for his strengthening and encouragement.' They could not shake his firmness, disturb his equanimity, or extort from him an angry, undignified, or revengful word. They were disappointed of their expectation of reducing his influence by the manner of his death. Goldsmith, if I mistake not, acknowledges, after relating the death of Mr. Peters, that 'the royal government did not gain anything by the execution of the Regicides.' In order to counteract the effect of their sublime deportment on the gallows and on the scaffold, the most false and ridiculously absurd tales and caricatures were circulated respecting their dying conduct and appearance.

Burnet however is the only English writer who has ventured to assert that *Hugh Peters died like a coward!* Even Dr. South surpassed him in candor, for he acknowledges that he died with courage; but he surpassed him also in malignity; for he goes so far as to say, that *the reason why he exhibited so much forlitude was because he was* FOXED, that is, in more common phrase, *drunk!*

Facts like this rendered me doubtful of the authority of Burnet respecting Hugh Peters. I think that a somewhat curious explanation might be given of the reason why Burnet, a churchman and a Bishop, was so hostile to the memory of Peters. But I cannot enter upon it now.

These, in brief, are my reasons for thinking that Hugh Peters was not peculiarly vindictive towards the king or his party. First, his dying declaration that 'he had nothing to do in the death of the king;'—and the following passage, among others in his dying legacy (a private letter, intended for his daughter only, in which he unbosoms himself without reserve, relating what he esteemed his worthy and his wrong actions with equal freedom, without the least disguise or appearance of art, and at a time, and under circumstances, when he could have had no motive to conceal or misrepresent) 'I had access to the king about my New England business: he used me civilly; I, in requittal, offered my poor thoughts three times for his safety; I never had hand in censuring or acting his death, as I am scandalized, but the contrary (to my mean power.) I was never in any council or cabal at any time, I hated it, and had no stowage for counsel, thinking all government should lie open to all; nor had a penny from any general, but lived in debt, as now I am; nor had means for my expenses; what I had, others shared in. I confess I did what I did strenuously, though with a weak head, being overlaid with my own and other's troubles; never was angry with any of the kings party, not any of them for being so; thought the Parliament authority lawful and never studied it much; have not had my hand in any man's blood, but served many in life and estate.' I confess that I cannot resist the conclusion, that testimony, given under these circumstances, while the witness was standing on the brink of his own grave and with no motive to falsehood, ought to be listened to with respect and with confidence.

Secondly, My opinion is corroborated by the examination of his trial. You will find it minutely reported in the second volume of 'State Trials.' It is evident to me that he was overborne and overwhelmed by false testimony. He refuted one of the charges, 'that he had been present and assisting at the death of the king,' by proving that he was confined on that day by sickness to his room. He produced certificates from the Marchioness of Worcester that he had endeavored to procure a pardon for her husband—he produced a seal presented to him by the Earl of Warwick for his successful exertions to save his life, but all was unavailing. He does not appear to have been provided with counsel. It is distressing to observe the sorrowful and compassionate amazement with which he listened to what he solemnly affirmed to be the innumerable false declarations made by the witnesses against him. He called but a single witness in his favor; and was so confounded at the unexpected charges brought against him, that he seems to have sunk in despair before them. 'It is impossible' said he, 'for me to bear down many witnesses; indeed, my Lord, I say this, they are marvellously uncharitable, and speak many false things. Their testimony is without control. I have no skill in the law, else I might have spoke for myself, I do not know what to say more, unless I had more time and counsel.' After the jury had brought in a verdict of guilty and the usual question was put 'What hast thou to say for thyself why judgment should not pass against thee to die according to law?' his answer, referring as it does to a higher tribunal, at the same time that it is in keeping with his devout and exalted character as a Christian, demonstrates that he thought it vain to make any farther appeal to a world which had apparently deserted and turned against him, 'I will submit myself' said he, 'to God, and if I have spoken anything against the gospel of Christ, I am heartily sorry.' There is other evidence, than I have here given, of his mildness and benevolence towards the Royalists. But I trust that enough has been produced to remove your doubts. Indeed, sir, I am entirely satisfied that the true cause of Mr. Peters condemnation, and, it is probable, the true measure of his guilt, are contained in the following anecdote. It was often told, by the late venerable Dr. Holyoke. He brought it down from, we may almost say, the century before the last; and it is, without doubt, the interpretation which the fathers of New England were wont to put upon the fate of Mr. Peters, whom they all honored and lamented. After the restoration of the Stuarts, Charles and several of his ministers and courtiers were sitting, one day, at their wine, regaling themselves with the thought of the recovery of their power, and making merry over the fate of the poor regicides and republicans. 'Well we've made cracking work with them' said one, 'we've hung lawyers, doctors, generals—we've hung every thing but preachers.' 'What!' said Charles, 'ha'nt we hung a preacher?—that wont do; we *must* hang a preacher.' 'Well, who shall we hang?' said a third, 'why there's Hugh Peters' said another,

'HANG HUGH PETERS, said Charles. The order was executed.

As it respects the general political character of Mr. Peters, I am confident that abundant evidence could be brought to shew that he faithfully endeavored to promote peace and virtue, happiness and piety. In his speech before his judges he thus declares the principles of his public conduct. 'I have looked after three things, one was that there might be sound religion. The second was, that learning and laws might be maintained. The third, that the poor might be cared for. And I must confess that I have spent most of my time in these things, to this end and purpose.'

But I could go on forever, defending the memory and exhibiting the excellencies of this extraordinary and sublime character. He had, it is true, his faults and failings; and in his letter to his daughter, he laments over them in the bitterness of sincere humility. But the flagrant charges which have been made upon him, whether by Burnet, by Hume, or by all others, are destitute, I verily believe, of foundation, are incredibly inconsistent with his general character, and, where they do not refute each other, can be traced to some strong lies, or virulent prejudice on the part of those who first uttered, and those who have since circulated them.

I am, respectfully,
Your obt. servt.
CHARLES W. UPHAM.

[For the Christian Register.]

THE BENEVOLENCE OF CHRIST.

The just end of the mission of Christ, and the whole manner in which it was accomplished, evinced the strength of his benevolence, towards men. 'Though rich, for our sakes, he became poor, that we through his poverty, might be made rich.' And one reason why he did assume the form of a servant and live in poverty was, that he might approach nearer to men, that they might come to him unawed and unrestrained, that he might address them more familiarly, that his instructions might be received as the results of friendship, as well as the dictates of heavenly wisdom. Let the same mind be in us which was also in Christ Jesus; and let no considerations of worldly pride or sullen dignity, ever separate us so far from any of our brethren of mankind, as to prevent us from approaching them with familiar kindness to relieve, instruct, or comfort them. All the sufferings of our Saviour, poverty, pain, desertion, ignominy and death, were endured for disinterested ends. His comfort, and ease were entirely relinquished that he might do good to men. And it becomes his disciples then, willingly to deny themselves, to relinquish ease, to assume inconvenience, or to bear temporary evil, if by so doing they can render important services to any around them.

It is delightful to follow in thought our Saviour from this world, despised, persecuted, and sorrowing as was his life on earth, to that throne above where he sits at the right hand of God; to remember that he, who was so affectionate, gentle, and amiable here, is now our mighty intercessor above; that he who lived and died that he might do good to men, yet lives to be the minister of God's mercies, employed in offices of care and kindness to our feeble, erring race.

And what is the return which we can render him? The only return which we can make is that of our grateful, affectionate and zealous obedience to his laws. He that keepeth my commandments, he it is that loveth me. Let us show our love then, by our endeavors to form that character of benevolence and piety which his gospel, requires; and let us do it in the hope that we may hereafter be admitted to the intimate knowledge and nearer friendship of him, who lived to enlighten and guide, and who died that he might eternally bless us.

N. C. S.

[For the Christian Register.]

THEOLOGICAL ANNIVERSARIES.

MR. REED,—I was present, with several of my friends, on Wednesday the 23d ult., at the public exercises of the Theological Seminary in Andover, and was highly pleased with the performances. The selection of subjects we thought, for the most part, good. They were treated in the direct, straight-forward, business-like manner of men intent, not upon saying beautiful things about their subjects, but upon making the subjects themselves clearly understood by their hearers. There ran through the whole a strong religious feeling, and the young men appeared to be deeply impressed with the importance and responsibility of the profession for which they are preparing, and on which some are now about to enter. There was an almost entire exclusion not only of the discussion of disputed doctrinal points, but of those references and allusions which indicate a bitter, exclusive, sectarian spirit. Although I do not entirely approve of the style of delivery on the occasion, yet I must say, that the pieces were read and spoken with great distinctness, energy and force.

The singing of an original hymn, by those about to leave the school and go forth as preachers of the Gospel, succeeded the public exercises. It was sung, as is said by good judges, in a peculiarly delicate and appropriate style—and certainly, as every one must have observed, with great effect.

If we were to suggest any improvement in the general character of the performances it would be this,— that more attention be paid to the cultivation of a pure and classical style of writing. This seems to me not inconsistent with their present characteristics of plainness and directness. For if either directness or literary elegance must be sacrificed, I say let it be the latter. I was pleased to observe the remarkable *punctuality* with which all things were conducted—and with the kind and liberal feelings which seemed to fill all hearts.

As I am upon this subject, and have seen no notice in your paper of the public exercises at Newton Theological Seminary, I would make a remark or two upon them.

All that has now been said in approval of the excercises at Andover, will hold true of those at Newton. But in regard to the style of the dissertations, considered merely in a literary point of view, preference must be given to the exercises at Newton. In the *exegetical* exercises there was less of the display, but more of the effects of good learning exhibited. At Newton the young men spoke with clearness and perspicuity of *the usage of language*. At Andover they spoke in not so clear and perspicuous a style of the '*usus Loquendi*.' I would not however draw invidious comparisons, for I was highly pleased with both. I was particularly gratified to hear the young man, who spoke upon 'the critical study of the Bible as being the vital part of a theological education,' advocating the study of criticism *as the only proper way* of meeting and repelling the attacks of what he, in the honesty of his soul, called a refined infidelity. His reasoning was, that Infidelity has assumed a new form. It has acquainted itself thoroughly with Biblical Criticism and all the studies connected with it; and here it has found those set for the defence of the gospel utterly deficient. If then we would meet the attack with any hopes of success, we must prepare to do it on the ground which they have assumed.

If all denominations will take this course we have no fears for the result. J.

OBITUARY.

[For the Christian Register.]

REV. ISAAC SMITH.

Died in this city, on Tuesday morning last, the Rev. Isaac Smith, aged 30.

This venerable man and exemplary minister has been long known among us, and his name and character hold many claims to our respectful regards. Mr. Smith was a native of this city; the son of a distinguished merchant; and always cherished a strong attachment to the place of his birth; marking with deep interest its various progress and history. He graduated at Harvard College in 1767; where he filled, at different periods, the offices of tutor and librarian. After completing his course of preparation for the ministry, he twice visited Europe, travelling extensively over the continent; and in England formed many valuable friendships with some of the most eminent dissenters of his day, of whom were Drs. Price, Kippis, Toulmin, and others, yet living, with whom he long maintained a friendly correspondence. Upon his second visit,—the intercourse with his own country being interrupted by the revolution,—he accepted the invitation of a dissenting congregation near Exeter, in the west of England, to become their minister. And the writer of this notice, indebted by his friendly introductions, had opportunity of remarking the lasting impression, which his character left upon the people of his charge as well as upon his other friends; and the grateful esteem, with which, after an interval of more than thirty years, they still cherished his name.

Upon his return to his native country, he continued his occasional services in the pulpit: and notwithstanding an impediment of utterance, obstructing his professional success, those, who were accustomed to hear him, will remember the good sense and seriousness, which characterized all his discourses; the sound practical instruction and catholic spirit, they conveyed: and especially, the earnestness and solemnity of his devotions. His piety was a most rational and pervading principle of his soul. It breathed itself through his life; sustaining him amidst trials of a varied, and at some periods a solitary pilgrimage; grounded on high views of God's perfect providence, and giving fervor and confidence, sometimes even a sublime expression, to his prayers.

After resigning, in 1791, his office of librarian in the university, he took charge of the ancient academy in Byfield. Here he resided for nearly twenty years, conciliating, as he did every where, the affection of his scholars. But the natural indulgence and benevolence of his temper ill accorded with the required strictness of discipline. The pupils, while they honored the instructer, could easily dispense themselves from an obedience too gently enforced; and, after a short interval, in 1811 he exchanged the care of this seminary for the chaplainship of the Poor House in Boston.

In this arduous, but truly Christian work, Mr. Smith was faithful and kind. He was regarded with great respect by the inmates of the house, with all their diversities of character and wants. The more aged and respectable found in him a friend and fellow townsman, who remembered them, or their connexions in perhaps happier days, and in whose kindness, conversation, and prayers, they might always find solace. While the less worthy, and even the most abandoned, could not look but with deference upon a teacher, whose prudence and discernment would not suffer him to be deceived; whose venerable years, the high place he held in the community, and above all the sanctity of whose life, gave weight to his admonitions. It is within our distinct recollection as the opinion of some of the most judicious directors of that house, that his acknowledged weight of character, united with his age, gave an influence to his ministry, salutary and wise, beyond what might have been expected from a more zealous but less experienced teacher.

As a theologian, Mr. Smith is entitled to an honorable mention. His love of reading, amounting in him to a passion, and confirmed by the habits of a long life; his eager curiosity and thirst for knowledge, extending to every subject, important or minute, public or personal, enabled him to accumulate large stores of scriptural and various knowledge. In literary biography, also, and the history of his own times, he never ceased adding to his stores. As long as he could speak, therefore, his friends found him an instructive companion; and from the accuracy of his memory, even to the last, there could seldom be a successful appeal.

In this characteristic eagerness for knowledge, his unremitted, we believe, conscientious employment of his faculties, united with a filial trust in God and unwavering faith in the gospel of his Son, he found the comforts of his protracted old age. He enjoyed also with an high relish the pleasures of friendship: and delighted both in the receiving and imparting them. His manners were marked by the politeness of the old school: and were uniformly expressive of the benevolence of his heart. His length of days and his various associations connected him with persons and events, long since passed. But he had that genuine evidence of kindness of heart, that he took pleasure in the gratifications and the hopes of the young. He has closed peacefully a blameless and an useful life; affording to us an instructive example of powers, actively employed, and Christian cheerfulness sustained amidst trial and infirmity. It was the distinguished happiness of his old age, having no family of his own, to have found within the bosom of endeared connexions, a most pleasant and honorable retreat. And his friends, who cheered by their faithful, even devoted attachment his declining years, may remember with an enduring satisfaction the opportunities of kindness they were assiduous to improve: and will rejoice in the assurance of their faith, that their venerable friend has departed only to be nearer to the God, in whose Providence he always trusted, and whose word, to his dying hour, it was his chosen delight to study.

[For the Christian Register.]

REV. JOHN FOSTER, D. D.

The Rev. John Foster, D. D. whose death has been recently mentioned in the public papers, was born in Western, on the 19th of April, 1763. He received a public education at Dartmouth College, where he was graduated in 1783. On the 1st of November, 1784, he was ordained pastor of the third Church and Society in Cambridge, in the parish since incorporated into a town by the name of Brighton, and retained his ministerial relation to that people till the 31st of October, 1827, when, by mutual consent it was dissolved. At the commencement in Harvard University in 1815, the degree of *Doctor in Divinity* was conferred on him: an honor justly merited. As a preacher he was judicious and instructive. His sermons, composed with great care, were models of correct composition; perspicuous, serious, and practical exhibitions of doctrine and instruction in righteousness; and were delivered in an impressive manner. His devotional exercises breathed a heartfelt and elevated piety; and he at all times expressed, inculcated, and rebommended a firm reliance on the provideuce of God, and that faith in the holy gospel which enlightens the understanding and purifies the heart, works by love and overcomes the world. His disposition was frank and ingenuous; his temper kind; his manners affable; and his conversation cheerful. Possessing much Christian candor, courtesy, and benevolence, he was pleasant as an acquaintance, cordial as a friend, given to hospitality, and a lover of good men. As a husband and a father his affections were truly endearing. He deceased on the 15th of September, leaving a wife, a son, and three daughters to mourn his departure.

The third volume of the 'Christian Monitor,' printed in 1806, was written by Dr. Foster, and contained eight very excellent sermons 'on the means of religion.' He published fourteen sermons on various occasions, and lately furnished one to the Liberal Preacher, 'on the divine influence in the conversion of sinners.' He preached the Dudleian Lecture, in 1815; before the Evangelical Missionary Society in 1807; and before the Massachusetts Bible Society in 1820. Of the two last societies he was a member, as also of the Society for propagating the Gospel among the Indians and others in North America, of the Humane Society, of the Middlesex Bible Society, and of the Peace Society.

[For the Christian Register.]

JOHN W. BROWN.

Died, Sept. 22nd, John W. Brown, son of Dr. John B. Brown, of this city.

A loss uncommonly severe is felt to have been sustained in the death of this young person, but it is likewise a bereavement attended with peculiar consolations. He had early discovered a bright and active mind, and an affectionate, engaging disposition. The diligent and blameless childhood through which he had passed, giving evidence that he felt the importance and relished the pleasures of acting upon principle, had naturally led his friends to hope for him a useful, honorable, and happy life. Fifteen months before his death, he was assailed by a mysterious form of disease, (since ascertained to be seated in the nervous system,) which for the interval that remained, led him through a singular variety of sufferings. But his faith and patience visibly grew, all the while, with his growing need of both; and it was a sight no less than sublime, to witness, in one so young, the power of the Christian spirit to counteract the physical irritability inseparable from such a condition, and maintain an habitual peace and a resolute reliance upon God. His confiding and filial views of the divine character were continually nourished to a greater vividness aud power, by his own fervent devotions, and by attention to the reading of the scriptures, and of other religious books which furnished the great employment and solace of his months of pain; and his unabated interest in the concerns of his friends, his solicitude for the distress which his sufferings cost them, his ready acquiescence in all measures which their affection advised, and anxiety to prepare their minds for the approaching separation, beautifully manifested the benevolence of a spirit which seemed day by day more strongly winged for its flight. Young as he was taken, it was not too young to have fulfilled the purposes of earthly existence. Cherished hopes are disappointed in his early removal, but they are not those hopes which are highest of all in the estimate of a Christian mind.

SUMMARY.

Those of our readers who depend on the Register for a summary of the secular news will, we trust, find a sufficient apology for the deficiency of this week's paper in that respect, in the variety and interest of other articles.

"*Fatherless and Widows' Society*" The Annual Meeting of this Society for the choice of Officers, and other business will be on Wednesday next, Oct. 7, at 3 o'clock P. M. in the Lecture room of the Federal-st. Meeting House—a punctual attendance of the Members is requested.

Maine Election. By the returns of votes in Maine it is probable that Mr. Hunton is elected Governor by a small majority.

University of Maryland. We learn that John D. Wells, of Brunswick, Maine, has been chosen lecturer on anatomy for the ensuing annual course in the University of Maryland. His appointment terminates with the course. The appointment of a Professor of Anatomy is postponed to the first Monday in May next. *Palladium.*

This morning a pauper, who had long received parochial relief, came into prossession of a large fortune. The name of the fortunate man is Smith, and a verdict was given in his favor a few days since, against the East India Company, for £70,000 and £2000 annually. *Foreign paper.*

Classical Fragments. Further discoveries have been made, it is stated, on the authority of a letter from Rome, by Father Angelo Mai, Librarian of the Vatican, among the *codices rescripti* of that immense treasury of monkish learning. He is reported to have found some fragments of Tacitus, Cornelius Nepos, and of Sallust.

Purchase of Texas. It has been proposed in various parts of the country, that our government should purchase that immense tract which lies adjoining the southern border of the United States, and is known by the name of Texas. It is said to contain 350,000 square miles—nearly as much as the whole thirteen original U. States. The arguments in favor of the purchase, so far as we have seen them stated, are these:—'It is necessary to the security of Louisiana, Arkansas,' &c. To this the Editors of the N. York Advertiser reply, that when we have got Texas we shall want Mexico to guard it, and so on until we extend our borders to Cape Horn. Another reason given in favor of the purchase is, 'to prevent its being a place of refuge for debtors, malefactors, and fugitive slaves.' To this the same reply is given. If we had Texas, we should then, for the same reason, want Mexico, and South America. Another reason offered in favor of the purchase, is, that 'it is important to have Texas *as an outlet to the negroes of the lower country.*' This, then, say the Editors of the Advertiser, is nothing more than a grave proposition to purchase this tract of country, for the purpose of opening, for our republican brethren at the South, a boundless market for the slave trade.' One other reason offered for the purchase, is, 'that the territory contains, among other products, *Live Oak* timber.' But if we need the timber, it is replied, we can purchase it without the expense of purchasing the land. A very serious objection to the measure, is, that from six to ten States might hereafter be formed out of this territory, and these will be *slave-holding States.* This, to the non-slave-holding States, must be a radical reason for withholding their assent to the purchase. *Conn. Obs.*

From Europe. English papers to Aug. 22nd have been received.

Advices, a few days later than those named in our last, had been received from the seat of war. No important events had transpired. The plague, whose prevalence near Odessa has been alluded to was checked, and the alarm of the inhabitants had subsided.

Peru. By a late arrival from Porto Cabello, intelligence is received that peace has been established between Columbia and Peru.

MARRIAGES.

In this city, on Tuesday evening, by the Rev. Mr. Young, Mr. John Henry Gray to Miss Elizabeth Platt Tucker, daughter of R. D. Tucker, Esq. Mr. Ezekiel Thorp of New-London, to Miss Nancy C. Cushing. On Monday evening last, by Rev. Dr. Gardner, Russell Sturgis, Esq. to Miss Mary Greene Hubbard, daughter of John Hubbard, Esq.

In Charlestown, Mr. George Fuller to Miss Louisa Jefferson.

DEATHS.

In this city, Mary A. Moore, aged 5 years. David Thayer, 38. Seth Hall, 34. Elizabeth Rice, 56.—Elizabeth Gill, 27. Jas Noble, 65. Joseph Shorter, 48. John H. Thing, 3 years.

In Cambridge, on Sunday morning, Miss Joann Frances Dana, youngest daughter of the late Mr. Joseph Dana, aged 19.

In Weymouth, Mr. Joshua Holbrook, aged 15.

In Dorchester, Mrs. Tomlin, wife of Thomas Tomlin, Esq. late of Calcutta, East Indies, aged 33.

In Wiscasset, Mrs. Mary, wife of Rev. Dr. Packard, aged 56.

In New-York, Gardner Thomas, Purser in the U. States navy, aged 52.

COPARTNERSHIP.

THE subscribers respectfully give notice, that they have formed a copartnership in Boston, under the firm of GRAY & BOWEN; and will be happy to attend to any orders in their line which may be entrusted to them.

Their place of business is the room over No. 135 Washington-street, corner of School-street.

FREDERICK T. GRAY.
CHARLES BOWEN.

Refer to the following Gentlemen.
Mr. Jared Sparks,
Hon. Edward Everett,
Hon. Nathan Hale,
John Gray, Esq.

AMERICAN UNITARIAN ASSOCIATION.

GRAY & BOWEN, have been appointed *General Agents* for the Unitarian Association. Subscribers, Auxiliary Societies, and all other persons who may wish for Tracts, can be supplied by them. Twenty eight tracts of the First Series, and five of the Second Series have already been published; and can be furnished by the quantity or single copy. A liberal discount, made to those who buy to distribute, or sell again.

G. & B. will publish hereafter
THE CHRISTIAN EXAMINER.
and
GENERAL REVIEW.

Six numbers of this work are issued in each year.—The subscription is $4 per annum, payable on the delivery of the second number. Subscriptions are also received by them for the LIBRARY of USEFUL KNOWLEDGE. 24 Nos. of this work are furnished annually at the low price of 3,50. Oct. 3.

NEW ENGLAND ANTI-MASONIC ALMANACK FOR 1830.

JUST published and for sale by JOHN MARSH, No 96 and 98 State street, the "*New England Anti-Masonic Almanack for* 1830," containing besides the astronomical calculations, &c.—much original and miscellaneous matter—embellished with a frontispiece representing a candidate receiving his obligations,—Also several *Cuts* illustrative of the Masonic *Grips, Pass-Grips, Signs, &c.* epi3m Sept. 26.

THIS day published by GRAY & BOWEN, corner of Washington and School-streets, the

NORTH AMERICAN REVIEW.
No. LXV.

CONTENTS.

Art. I. Irving's Conquest of Granada
A Chronicle of the Conquest of Granada. By Fray Antonio Agapida.
Art. II. Authorship of Junius' Letters
Junius Unmasked, or Lord George Sackville proved to be Junius.
Art. III. Modern Greek Literature
Cours de Litterature Grecque Moderne, donne a Geneve par Jacovaky Rizo Neroulos.
Art. IV. Egyptian Antiquities
1. Analysis of the Egyptian Mythology. By J. C. Prichard.
2. Apercu des Resultats Historiques de la Decouverte de l'Alphabet Hieroglyhique Egyptien, par M. Champollion Jeune.
3. Den Gamle Ægyptiske Tidsregning, efter Kilderne paa ny bearbejdet, af R. Rask.
Art. V. Dwight's Travels in Germany
Travels in the North of Germany, in the Years 1825 and 1826. By Henry E. Dwight.
Art. VI. The American Jurist
The American Jurist.
Art. VII. Holmes's American Annals
The Annals of America, from the Discovery by Columbus in the Year 1492, to the Year 1826. By Abiel Holmes.
Art. VIII. Life and Works of Canova
The Works of Antonio Canova in Sculpture and Modelling, engraved in Outline by Henry Moses, with Descriptions from the Italian of the Countess, Albrizzi, and a Biographical Memoir by Count Cicognara.
Art. IX. Grecian and Roman Geography
1. An Introduction to the Study of Grecian and Roman Geography. By George Long and Robley Dunglison.
2. Elements of Geography, Ancient and Modern. With an Atlas. By J. E. Worcester. A New Edition.
Art. X. Specimens of American Poetry
Specimens of American Poetry, with Critical and Biographical Notices. By Samuel Kettell.
Art. XI. Hosack's Life of De Witt Clinton
Memoir of De Witt Clinton, with an Appendix containing numerous Documents illustrative of the principal Events of his Life. By David Hosack.
Art. XII. Captain Hall's Travels in the United States and Canada
Travels in North America in the Years 1827 and 1828. By Captain Bazil Hall.
Quarterly List of New Publications.
Index.

ALSO, the General Index to the North American Review, from its commencement in May 1815, to the end of the Twentyfifth Volume, published in October 1827.

Oct. 3.

LECTURES ON READING.

THE subscriber proposes giving a course of explanatory Lectures on the principles of Elocution, as applied to the exercise of Reading. The statements and illustrations intended to be introduced, will be adapted to the general cultivation of the mind, as well as to professional purposes, or the object of education.

The Lectures will be delivered weekly, at Chauncy Hall, Chauncy Place, and will commence on the second Friday of October, at seven o'clock in the evening. The course will include six weeks. Tickets of admission, at Three Dollars each, (for the course,) may be obtained at the bookstore of Messrs. CARTER & HENDEE, corner of Washington and School Streets.

WM. RUSSELL.

Boston Sept., 1829. 3t.

DISTRICT OF MASSACHUSETTS, *to wit.*
District Clerk's Office.

BE IT REMEMBERED, that on the nineteenth day of August, A. D. 1829, in the fifty-fourth year of the Independence of the United States of America, Noah Worcester of the said district, has deposited in this office the title of a book, the right whereof he claims as author, in the words following, *to wit:*

"The Atoning Sacrifice, a Display of Love—not of Wrath. By Noah Worcester.

'But God commendeth his love towards us, in that, while we were yet sinners, Christ died for us.'
ST. PAUL.

'Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.'—ST. JOHN."

In conformity to the act of the Congress of the United States, entitled, "An Act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies during the times therein mentioned;" and also to an act, entitled, "An Act supplementary to an act, entitled, 'An Act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies during the times therein mentioned;' and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints." JNO. W. DAVIS,
Clerk of the District of Massachusetts.

THREE NEW BOOKS FOR SUNDAY SCHOOL AND JUVENILE LIBRARIES.

WAIT, GREEN & Co. 13, Court street, have just published the following Books.—

"The Talisman," a Tale for Boys.

Little Edward, the Good Boy;

and a new and handsome edition of the Sunday School Hymn Book: price $10 per hundred to Sunday Schools.

Also the first part of the Hymn Book separate, $4,-25 per hundred.

N. B. The largest Hymn Book now introduced into all the principal Sunday Schools in the city and country. It is recommended by the Boston Sunday School Society, and American Unitarian Association; and in proof of its popularity the publishers would add, that about five thousand copies have already been sold. It contains four parts. The first is intended for the commencing and closing devotion of the school. The second contains hymns adapted to the capacity of children not over six years. The third part is designed for Scholars between the ages of 6 and 12—and the fourth for scholars over the last mentioned age; besides several additional Hymns. July 25.

UNITARIANISM NO NEW DOCTRINE, *but genuine Christianity.*

JUST published and for sale by L. C. BOWLES corner of Washington and School streets, A Sermon entitled 'Unitarianism no new Doctrine, but Genuine Christianity,' delivered before the Unitarian Congregational Society in Rochester, N. Y. By Rev. JAMES D. GREEN. August 22.

NEW-ENGLAND
STEREOTYPE FOUNDRY.

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Wells & Lilly,
Mr Francis Jenks,
} BOSTON.

SELETCED POETRY.

[From the Charleston Courier.]

THE INFANT'S DEATH-WATCH.

To Eugenia Gordon—aged 15 months.

It was the death-watch night. The old town clock
Had pealed the midnight hour, and its deep sounds
Fell on the ear, far through the stilly eve,
As footsteps of a guest, retreating fast
To his eternal home. The moon sailed through
The fleecy clouds, as the hurt snow-bird does
Its mistress' bosom seek, and which, the sky,
First daughter of Eternity, covers
With her veil: or as the ship, at sea, flies
The coming storm, and flutters in the breeze.
Its chastened beams fell through the latticed blinds,
Beside an infant's corse, laid out, and dressed
In funeral array. No other light
Gleamed through the silent room, save as the rays
Of tapers lit the chamber near; and showed
The forms of guests, buried in sleep profound.
One figure paced the gloomy hall of death,
Still as the spectre of another world;
His spirit hovered round the infant's corse,
And thus communed in secret with the dead;

Sweet one!
Is this the sleep
O! senseless death!
Or dost thou keep
Thy fleeting breath
For dreams that tread,
With rosy feet,
Around thy bed,
Where angels meet?
Thought comes not where
Death's banners wave;
And all things there
Are for the grave.

Spirit,
Thou art not here,
No: thou hast flown,
Cleaving the air,
To God's high throne.
From that blest way,
Can'st thou not see,
Thy shrouded clay
Alone with me?
Lo: here's a crowd
Of angels fair,
Fanning thy shroud
And flaxen hair.

Dearest,
Upon thy cheek,
Is evening's sigh,
As whisp'ring speak
The souls on high;
Thy sweet blue eyes
Are faded now;
Thy white hair lies
Upon thy brow,
As cold moon beams
On melting snow,
Or foam of streams
Murmuring low.

Gordon,
The taper light
Shall not intrude,
To mar this night
Our solitude.
Yon stars that break,
The casement through,
With me shall wake
The lone curfew,
O! this soft gloom—
This fun'ral wo,
How like the tomb,
Cover'd with snow!

Sweet one,
By thee unfelt,
Away I'll sip
Those tears that melt
Thy waxen lip.
They are the first,
Since childhood's hour,
I've known to burst
With such wild power—
But—here's the day,
Hist! footsteps come,
To bear the clay
To its long home.
Farewell, Farewell.
We'll meet again. E. P.

MISCELLANEOUS SELECTIONS.

PRISON DISCIPLINE.

The following judicious remarks on the construction of Prisons are extracted from the excellent Report of the Prison Discipline Society, just published. They are applied with much propriety, and weight of reasoning to the erection of houses for boarding-schools and for seminaries of Education. They may perhaps be more applicable to other parts of our country or to England, where the system of boarding-school education is more prevalent; and where, as experience has often shown, it is attended with many evils. But our readers will easily perceive the connexion, at first view possibly not obvious, which this writer has intimated, between '*Architecture and Morals*.'

In showing what has been, or may be, the indirect influence of this Society, the author remarks.

This Society shows the connection between architecture and morals.—If there are principles in architecture, by the observance of which great moral changes can be more easily produced among the most abandoned of our race, are not these principles, with certain modifications, applicable to those persons who are not yet lost to virtue, but prone to evil? If it is found most salutary, to place very vicious men alone, at night, and give them opportunities for thought, without interruption, is not the principle applicable to others subject to like passions? If old offenders corrupt juvenile delinquents, in buildings so constructed as to make it necessary to lodge them in the same room, will not vicious youth of seventeen, in similar apartments, corrupt innocent boys of eight or nine. If a night room, in a prison containing ten or twenty convicts, presents to an invisible spirit, profaneness, obscenity, histories of past and designs for future mischief, and generally contagion in sin, what will be presented to the same spirit, in a night room, occupied by five or six unruly apprentices? If females, in prison, crowded together in a room at night, and left to themselves, dishonor their name, is there no tendency to a similar result among factory girls, lodged in the same manner? If in a house of refuge for juvenile delinquents great changes are produced, in a few months, for the better, in consequence of breaking up the evil association between vicious youth, and placing them alone, in solitude and silence, eight hours in twenty four; is there no danger that youth of like passions, in similar numbers, for the same length of time, if placed several in a room, and left to themselves, will corrupt good manners by evil communications? If a youth of seventeen, while confined in a room with two and twenty convicts, old and young, said to a Christian friend, 'such things are coming into my eyes and into my ears, that they get down into my heart, and I find it difficult to pray;' what is it but an illustration of the importance of solitude?

It is the object of these questions to put the friends of improvement to thinking: for we are satisfied for ourselves, that there is such a thing as architecture adapted to morals; that other things being equal, the prospect of improvement, in morals, depends, in some degree, upon the construction of buildings; and that among certain classes of persons, and for certain purposes, separate sleeping rooms should be provided. How far this principle ought to be extended, we do not pretend to decide; but we have no doubt that it should be extended to all prisons; that it is scarcely less necessary for the vicious poor, in extensive alms-houses; that it would be useful, in all establishments, where large numbers of youth of both sexes are assembled and exposed to youthful lusts; and that it would greatly promote order, seriousness, and purity in large families, male and female boarding schools, and colleges.

The principle is already applied to the prisons in Maine, Massachusetts, Connecticut, New York, Pennsylvania, Maryland, and the District of Columbia; to the houses of refuge in New York, and Philadelphia: and resolves have passed the Legislatures of the respective States, directing an estimate of the expense of doing it, or measures are in progress with reference to its accomplishment, in Vermont, New Jersey, Georgia, and Illinois. It has been proposed to apply the principle, and there is little doubt it will be done, to the extensive alms-houses now erecting near New York and Philadelphia, so far as the intemperate, vagrant and vicious poor are concerned; and it is obvious from very slight observation, on many poor-houses, that their character would not suffer by the application of the same principle to them.

The principle has not yet been applied to boarding schools, so far as our knowledge extends; and this is the more to be lamented, since most of the jealousy, whispering, heart-burning, censoriousness, discontent, revelling, juvenile gambling, impurity, and such like, have their beginning in the chambers, after the youth have retired from the observation of their teachers and guardians, two, three, or five in a room, and have been left to themselves;—which would all be prevented, with perfect ease, and rendered physically impossible, so far as evil communication from one to another, takes place in the chambers, by a building so constructed, that the dormitories should not only be separate, but be so arranged that fifty, or one hundred, if necessary, should be under the eye of the tutor or guardian from the door of his study—and if in this door there is a window, the whole building is under supervision and control from the tutor's chair.

A proposal has been made for the erection of such a building, and the plan furnished to a gentleman, for an important school in Massachusetts. The plan of this building is as follows:—to be three stories high, having the rooms arranged, on either side of a centre space, extending through the building lengthwise. The space to be unbroken from the floor of the lower story to the arch above the third. The two upper stories having narrow galleries extending two and a half feet from the doors, towards the centre, leaving an unbroken space between the opposite galleries. The rooms to be entered from these galleries, through doors, in each of which is a glass window. Each room to have a window through the external wall, which, together with the large windows in the ends of the building, and sky-lights, will make the whole light and airy. The length of the building, the width of the space between the galleries, and the size of the rooms,—as these points do not effect the principle of separation and supervision,—are left to the taste, judgment and resources of the proprietor. Rooms, however, 8 feet by 10, freely ventilated from the centre, will be large enough. The tutors' apartment to be placed on the lower floor, at the end and entrance of the building.

The advantages of this plan of building, besides the great advantages of separation and supervision, are economy and safety in regard to warming and lighting; as all the rooms may be warmed, through the area, by a furnace connected with it, and lighted by lamps suspended from the centre of the arch; by which arrangement, danger from fire, and expense would be greatly diminished. These advantages, however, are secondary in comparison with the moral effect.

Here a youth, if he is disposed to study, read, and reflect, or in any way improve his time, without interruption, may do it; and here the idle, profane and vicious youth is effectually prevented from corrupting his fellows, during those hours of darkness, in which there is the greatest danger. We believe that few persons are fully aware of the effect of such a building, under an attentive supervision, in producing order, sobriety, gentleness, docility, and attention to duty—to say nothing of higher moral and religious impressions. Thus an important division of time, viz. the latter hours of the evening, the hours of the night, and of early light, are secured from external and injurious influence and temptation, by the construction of the dormitories.

A FUNERAL SCENE.

[The following appeared as an editorial article in the Providence Microcosm, of the 26th instant.]

"Lay her in the earth,
And from her pure and unpolluted flesh,
May violets spring."

I witnessed, a few days ago, a touching instance of morality, in a young girl, amiable, lovely and engaging. From the flush of health, and the buoyancy of youthful anticipations, freely indulged, in the eager confidence of that interesting period for the female character and affections, when they vibrate between the vivacity of the child and the dignity of the young lady—between an innocent freedom of manner, and that consciousness which brings the first blushes to the ripening cheek of youthful beauty; in little more than a week, she had passed through the rapid gradations of a sudden and violent disease, until the kind offices of affection could do nought more than to deposit her young remains, in the cold earth.

She was one of the Sunday scholars, and we trust had imbibed something of the instructions of one, greater than all other teachers, whose delight it was to encourage children to come unto him. Those instructions she had eagerly sought to obtain. It was on Monday I saw her borne to the Church-yard, and it was but the Sunday week previous, that she had received from her teachers the highest reward for excellence in her studies. Her youthful companions, who but so short a time before, had seen her in the glow of health, and emulated her diligence in her task, now followed her remains in sorrow and silence to the grave. There was a saddening impressiveness in this little procession, that sunk deep into the hearts of those who saw, in the mournful occasion that had called these blooming children together, the evidence that the fairest of earth's flowers are often the most evanescent, and are trodden down in all their freshness, even as the early blossom has just begun to expand its joyous leaves to the fragrant breeze and the genial sun.

But the flowers of earth, as their withered leaves are borne on the wind, scatter a grateful fragrance around; and thus may the memory of the youthful Emily, shed upon the hearts of her young associates the soothing influences of an amiable example.

As the earth received her remains, and its particles fell heavily upon the coffin lid, as if in solemn echo to the impressive tone with which the minister uttered 'dust to dust,' I could see the tear springing warm from the deepest fountains of feeling in the youthful circle that gathered around the grave. Those tears, were, doubtless, soon dried up by the sunshine that always brightens the atmosphere of youthful anticipations, but I doubt not, that though dispelled like a summer shower, yet like that shower they invigorated the heart, and prepared for ripening the good seeds sown by the hand of paternal tenderness and wholesome instruction.

TALE FROM THE GERMAN.

In that beautiful part of Germany, which borders on the Rhine, there is a noble castle, which as you travel on the western banks of the river, you may see lifting its ancient towers on the opposite side, above the grove of trees which are about as old as itself. About forty years ago there lived in that castle a noble gentleman whom we call Baron. The Baron had an only son, who was not only a comfort to his father, but a blessing to all who lived on his father's land.

It happened on a certain occasion, that this young man being from home, there came a French gentleman to see the Baron. As soon as this gentleman came into the castle he began to talk of his Heavenly Father in terms that chilled the old man's blood! on which the Baron reproved him, saying, 'are you not afraid of offending God, who reigns above, by speaking in such a manner.'

The gentleman said that he knew nothing about God; for he had never seen him.

The Baron did not notice at this time what the gentleman said, but the next morning took him about his castle and ground, and took occasion first to shew him a very beautiful picture that hung on the wall.

The gentleman admired the picture very much; and said 'Whoever drew this picture, knows very well how to use his pencil.'

'My son drew that picture,' said the Baron.

'Then your son is a very clever man,' replied the gentleman.

The Baron then went with his visiter into the garden, and shewed him many beautiful flowers and plantations of forest trees.

'Who has the ordering of this garden?' asked the gentleman.

'My son,' replied the Baron; 'he knows every plant, I may say, from the cedar of Lebanon to the hyssop on the wall.'

'Indeed,' said the gentleman, 'I shall think very highly of him soon.'

The Baron then took him into the village, and showed him a small, neat cottage, where his son established a school, and where he caused all young children, who had lost their parents, to be received and nourished at his own expense.

The children in the house looked so innocent and so happy, that the gentleman was very much pleased, and when he returned to the castle he said to the Baron, 'what a happy man you are to have so good a son!'

'How do you know I have a good son?'

'Because I have seen his works, and I know that he must be both good and clever if he has done all you have shown me.'

'But you have never seen him.'

'No, but I know him very well, because I judge of him by his work.'

'You do; and now please to draw near this window, and tell me what you observe from thence.'

'Why, I see the sun travelling through the sky, and shedding its glories over one of the finest countries in the world; and I behold a mighty river at my feet, and a vast range of woods. I see pasture grounds, and orchards, and vineyards; and cattle, and sheep feeding in green fields, and many thatched cottages scattered here and there.'

'And do you see any thing to be admired in all this? Is there any thing pleasant, or lovely, or cheerful in all that is spread before you.'

'Do you think I want common sense? or that I have lost the use of my eyes? my friend,' said the gentleman, somewhat angrily, 'that I should not be able to relish the charms of such a scene as this?'

'Well then,' said the Baron, 'if you are able to judge of my son's good character by seeing his good works, which are poor and imperfect, how does it happen that you form no judgment of the goodness of God, by witnessing such wonders of his handy works as are now before you? Let me never hear you, my good friend, again say that you know not God, unless you would have me suppose that you have lost the use of your senses.'

THE CHAMELEON.

This singular little animal is thus noticed by Mr. Madden, in the account of his *Travels in Turkey, &c.*—'I had a chameleon which lived for three months, another two months, and several which I gave away after keeping them ten days or a fortnight.—Of all the irascible little animals in the world there are none so choleric as the chameleon; I trained two large ones to fight, and could at any time, by knocking their tails against one another, ensure a combat, during which their change of color was most conspicuous: this is only effected by paroxisms of rage, when the dark gall of the animal is transmitted into the blood and is visible enough under its pellucid skin. The gall as it enters and leaves the circulation affords the three various shades of green which are observable in its colors—the story of the chameleon assuming whatever color is near it, is, like that of its living upon air, a fable. It is extremely voracious. I had one so tame that I could place it on a piece of stick opposite a window, and in the course of ten minutes I have seen it devour half-a-dozen flies; its mode of catching them is very singular; the tongue is a thin, cartiliginous dart, anchor-shaped; this it thrusts forth with great velocity, and never fails to catch its prey. The mechanism of the eyes of the chameleon is extremely curious; it has the power of projecting the eye a considerable distance from the socket, and can make it revolve in all directions.—One of them, which I kept for some months, deposited some eggs in a corner of the room; each was about the size of a large coriander seed; the animal never sat on them. I took them away to try the effects of the sun: but from that period she declined daily in vivacity, and soon after died.'

TEA.

This delicious beverage, so much admired in Great Britain and the United States, is almost unknown, except as a medicine, in several of the countries in the Continent of Europe: and in others is consumed, at most, very sparingly. The amount annually consumed in Great Britain and Ireland, is about 25,000,000 lbs. In the United States, 7,000,000 or 8,000,000 lbs. In Russia, on an average of four years, 5,187,492 lbs. Netherlands, about 2,000,000. France, on an average of five years, 220,053 lbs. The amount imported into Naples, in 1826, was 5,961 lbs; in 1827, 3,419 lbs! In Sicily, the annual consumption is about 20 chests! Sardinian States (on the Continent) about 5,600 lbs. Tuscany 3,000 to 4,000 lbs!—Austrian States on the Adriatic, 1,100 lbs! Denmark, 129,000 lbs. Roman States, 4,243 lbs! In the Governo del Litorale of Trieste, the County of Goriza, and the Peninsula of Istria, containing a population of 300,000 souls not 1,000 lbs. in nine years! These facts are derived from a volume of official documents on the subject of the East India and China Trade, just published in England, agreeably to a vote of Parliament on the 4th of June. It will be observed that the countries in which tea is least used are those where the grape is most extensively cultivated. *Jour. of Com.*

METALLIC CURRENCY.

The desire for a metallic currency, which has been so unabated for a number of years in England, has lately received the attention of some profound writers. They attribute the principal part of the sufferings of that country to this cause, and reject the idea as unphilosophical, that the precious metals are the only legitimate representation of wealth. They say that gold and silver are always brought into the country at a loss, arising from freight, risk, and trans-shipment; and that there is a considerable amount per cent. thus paid by the country, which is a total loss to it. They assert that the *expense* of keeping up a metallic currency in England since 1688, if compounded at interest, would pay off the national debt of Great Britain.

The wear and tear of coin is much greater than we should at first imagine. But by a late report from our own mint, the fact of its depreciation is made evident by undeniable testimony. More of base and clipped coin is circulated, than of counterfeited notes; and all admit the inconveniences of carrying specie to any considerable amount. *Albany Argus.*

ORIGIN OF DISEASE.

I tell you honestly what I think is the cause of the complicated maladies of the human race; it is their gormandizing and stuffing, and stimulating those organs (the digestive) to an excess, thereby producing nervous disorders and irritation. The state of their minds is another grand cause; the fidgetting and discontenting yourself about that which can't be helped; passions of all kinds—malignant passions, pressing upon the mind, disturb the cerebral action, and do a great deal of harm.

AMERICAN BOOKS.

ON the 20th of October, 1829, will be published, at Boston, the first of Five Volumes of 'Antediluvian Antiquities, translated by an American Traveller in the East.' This work will contain general views of the theology, history, poetry, laws, literature, and manners, of 'The World before the Flood.' These *translations* will aspire to a high rank among the most *original* works of the age. The translator will publish them at his own expense, devoting the profits, in remembrance of his own orphanage, to 'Orphan Asylums,' 'Dorcas Societies,' and other charities. As he writes no more for gold than for fame, the books will appear in the most beautiful style of printing, at the price of one dollar for each volume of common size, duodecimo, in boards; the most liberal allowances will be made to agents and booksellers; and the advertising fund for each volume will be two hundred dollars. Should the work be sustained by the public, every volume following the first will be adorned with superb engravings, illustrative of 'The Sublime and Beautiful' in Edenian and other antediluvian scenery.

The above work will be followed by the first of Five Volumes of 'Vicissitudes of Life, Letters, and the Age; by an Old Soldier of Washington, and a Student and Wanderer of the last Fifty Years.' These volumes will include concise notices of *all* the eminent statesmen, warriors, and authors, of the United States. Specimens will appear in a few days.

Ten or twelve literary ladies and gentlemen, in different parts of the United States, who may *believe* that they *know* the name of the author, are requested to 'keep a secret.' It is of little moment, but the publication of that humble name will suppress every volume but the first of each series.

The Editors of the periodical papers, mentioned below, are requested to publish this advertisement. Besides a copy of the work, which they may receive from the bookseller nearest to them, their bills, at one dollar each, will be paid by Messrs. Munroe & Francis, Boston. The same compensation will be tendered to them for such successive advertisement of each volume of each work; as their own judgments may dictate. Each Editor will please to send one paper, containing the advertisement to Messrs. Munroe & Francis, Boston.

All the daily, literary, and religious papers, of Boston, and all the exclusively literary papers, *of extensive circulation*, in the principal cities of the United States. Other papers, in each of the States and Territories of the Union, will be designated hereafter.

Orders for the books will be received by the publishers at Boston. August 8.

THE CHRISTIAN EXAMINER. AND GENERAL REVIEW.

NEW SERIES—No. IV. For Sept. 1829.

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CONTENTS.

Art. I.—1. An Oration delivered on the Fourth of July, 1829, in the City of Boston. By James T. Austin. 2. An Oration delivered before the Citizens of Nantucket, July 4, 1829. By William Morse.

Art. II.—Life of Archbishop Cranmer. By J. A. Sargent.

Art. III.—Sermons by the late Rev. Joseph S. Buckminster, now first published from the Author's Manuscripts.

Art. IV.—The Last Autumn at a Favorite Residence. With other Poems. By Mrs. Lawrence.

Art. V.—1. A Sermon occasioned by the Death of Thomas Hollis, Esq. By Jeremiah Hunt. 2. A Sermon preached at the Lecture in Boston, April 1, 1731 before his Excellency, the Governor, and the General Court, upon the News of the Death of the much honored Thomas Hollis, Esq. the most generous and noble Patron of Learning and Religion in the Church of New England. By his Friend and Correspondent, Benjamin Colman. 3. A Sermon preached at the Public Lecture, Tuesday, April 6, 1731, in the Hall of Harvard College, in Cambridge, N. E., upon the News of the Death of Thomas Hollis, Esq. of London, the most bountiful Benefactor to that Society. By Edward Wigglesworth, D. D. and Hollis Professor of Divinity. 4. A Philosophical Discourse concerning the Mutability and Changes of the Material World; read to the Students of Harvard College, April 7, 1731, upon the News of the Death of Thomas Hollis, Esq. of London, the most bountiful Benefactor to that Society. By Isaac Greenwood, A. M. Hollisian Professor of Philosophy and the Mathematics. 5. A Poem on the Death of the late Thomas Hollis, Esq. By Saybrook Rudd.

Art. VI.—1. Fourth Annual Report to the American Unitarian Association, read and accepted May 26, 1829, with the Address at the Annual Meeting. 2. The Second Annual Report of the Executive Committee of the American Society for the Promotion of Temperance. Presented January 28, 1829. 3. First Annual Report of the General Union for Promoting the Observance of the Christian Sabbath, adopted May 12, 1829.

Sept. 5.

ANNOTATIONS ON THE NEW TESTAMENT.

THIS work, (making nearly 600 pp.) is now completed, and for sale by Messrs. Hilliard & Brown, Cambridge; Messrs. N. S. Simpkins & Co. Carter & Hendee, Cottons & Barnard, and Pierce & Williams, Boston. Subscribers to whom the later numbers are yet due, will please to call for them at N. S. Simpkins & Co. To ministers or booksellers, taking from *three to six* copies of the above work, (by application direct to the author,) a discount will be made, liberal in proportion to the number. Sept. 19.

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